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Pastor's Vade Mecum

CONTAINING

THE RITUAL FOR BAPTISM, RECEPTION OF MEMBERS, THE LORD'S SUPPER, MATRIMONY, AND BURIAL OF THE DEAD

ALSO

HYMNS AND SCRIPTURE LESSONS

FOR VARIOUS OCCASIONS

ARRANGED BY

LEON KURTZ WILLMAN 1873-

THE METHODIST BOOK CONCERN

NEW YORK CINCINNATI CHICAGO

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CONTENTS

PAGE

FOREWORD 5

THE RITUAL

BAPTISM:
Children 7
Adults 11
RECEPTION OF MEMBERS: As Preparatory Members, from Preparatory Membership, Children as Members 17
THE LORD'S SUPPER 27
MATRIMONY 36
BURIAL OF THE DEAD 41
BURIAL OF A CHILD 49

FOR FUNERAL SERVICE

ALTERNATIVE SERVICE OF COMMITTAL 53
ADDITIONAL SCRIPTURE SELECTIONS 55
ADDITIONAL PRAYERS 59
QUOTATIONS: PROSE AND POETRY 62

FOR PASTORAL SERVICE

SOLACE IN SORROW 73
HEALING IN SICKNESS 76
HELP IN TRIALS 83
FOR THE PRACTICE OF PRAYER 87
FAMILY DEVOTIONS 92
FOR THE AGED 96
FOR YOUTH 100
FOR THE COMMUNITY 103
INVITATIONS AND PROMISES 108

HELPFUL HYMNS 112

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School of Theology
at Claremont

NOTE.—We call upon all our ministers to make faithful use of the forms and orders here provided, and without other deviation than that here indicated as permitted.

We urge all pastors to encourage and train their congregations to participate audibly in those portions of the service provided for this purpose, particularly in the celebration of the Lord's Supper.

FOREWORD

As a Pastor to my brother-pastors I would emphasize the high importance of the pastoral ministry.

"What avails public preaching alone?" said Wesley to his preachers. "We must instruct from house to house. Some of us have a foolish bashfulness. We are unskilled in the work. How few of us know how to deal with men! Many of our people are unwilling to be taught till we conquer their perverseness by the force of reason and the power of love. If we look not after them, they will soon die away. I have found by experience that one teaches more in an hour's close discourse than in ten years' public preaching."

Worcester, McComb, and Coriat have suggested, what an opportunity awaits the pastor who overcomes the difficulties of this sloth and bashfulness, of lack of talent and tact! He can preach to individuals as well as to congregations the Father who is revealed by Christ. The God of Jesus pities sufferers, stands at bedsides of the sick, supplies hope, speaks courage, comes to friends frightened in the storm, shrinks not from lepers, attends feasts, stops a funeral. We pastors are to reveal Jesus who reveals God. Jesus teaches trust, instructs in prayer, and

seems to take for granted that the Spirit who dwells in himself dwells also in some measure in the tax-gatherer, the sinful woman at the feast, the other at the well; in the palsied sinner on his mat, in the Roman captain, the renegade prodigal, the condemned thief.

It is a pastor's privilege to see faith in Christ arousing hope in all sorts of people. The scattered inner forces disorganized by sin, anxiety, or fear, begin to draw together again. The sense of personal value, broken down by conscious guilt, is new-born. Fierce emotions, stirred by injustice, sorrow, despair, are soothed. The whole man is pulled together at the center of consciousness, is lifted to a plane of peace, power, wholeness. Jangled nerves fall into tune, with new vibrations of confidence and waves of health. The Divine Person is present, who believes in us, cherishes hope for us, looks into our eyes and kindles new fires in the soul. Thus it may be said again, "In the name of Jesus Christ of Nazareth, . . . doth this man stand before you whole." (Acts 4.10).

We must guard confidences, else no more will come. We may not violate a secret disclosure by a pulpit reference. We must pity rather than condemn, encourage rather than rebuke, welcome and not rebuff, expect the best, and permit to shine through our whole demeanor the love of God. And do all in Jesus' name.

LEON KURTZ WILLMAN.

THE RITUAL

THE SACRAMENT OF BAPTISM

[Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.]

[We will on no account whatever make a charge for administering Baptism.]

ORDER FOR THE ADMINISTRATION OF BAPTISM TO CHILDREN

The Minister, coming to the Font, which is to be filled with pure Water, shall use the following:

Dearly Beloved, forasmuch as God in his great mercy hath entered into covenant relation with man, wherein he hath included children as partakers of its gracious benefits; and our Lord Jesus Christ saith: Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed this child by the blood of his Son, he will grant that *he,* being baptized with water, may also be baptized with the Holy Spirit, be received into Christ's holy Church, and become a lively Member of the same.

Then shall the Minister say:

Let us pray.

Almighty and Everlasting God, who by thy well-beloved Son Jesus Christ gavest commandment to go into all the world and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; we beseech thee, that of thine infinite mercy thou wilt look upon this child: that *he*, being saved by thy grace, and received into Christ's holy Church, may be steadfast in faith, joyful through hope, and rooted in love, and may so overcome all evil that finally *he* may reign with thee, world without end, through Jesus Christ our Lord. Amen.

Then shall the Minister address the Parents or other Sponsors, as follows:

Dearly Beloved, forasmuch as this child is now presented by you for Christian Baptism, and is thus consecrated to God and to his Church, it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament; that *he* shall read the Holy Scriptures and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and the Catechism; and that *he* be instructed in the principles of our Holy Faith and the nature of the Christian life. And ye shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the Word, and the public and private worship of

God; and that in every way, by precept and example, ye shall seek to lead *him* into the love of God and the service of our Lord Jesus Christ.

Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Answer. We do.

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark. [Chap. 10. 13–16.]

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

Then the Minister may take the Child in his arms, and say to the Parents or other Sponsors:

What name shall be given to this child?

And then, naming it after them, he shall baptize it, saying:

N . . . . I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall the Minister offer the following Prayer, the People kneeling:

O God of infinite mercy, be pleased to grant unto this child an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly, nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life that, by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all his days, through Jesus Christ our Lord. Amen.

Almighty and Most Merciful Father, grant unto these, thy servants, the parents [sponsors] of this child, thy Holy Spirit, that they may command their household to keep the way of the Lord; that their whole family may be united to our Lord Jesus Christ in the bonds of faith, obedience, and charity; and that they all, being in this life thy holy children, may be admitted into the Church of the first born in heaven, through the merits of thy Son, our Saviour and Redeemer. Amen.

Then may the Minister offer extemporary Prayer.

Then shall be said by the Minister and People, all kneeling:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us

this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

ORDER FOR THE ADMINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS

The Minister, addressing the Congregation, shall say:

Dearly Beloved, forasmuch as all men have sinned and come short of the glory of God, and our Saviour Christ saith except a man be born anew he cannot see the kingdom of God, and also gave commandment saying: Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they, being baptized with water, may also be baptized with the Holy Spirit, and, being received into Christ's holy Church, may continue lively members of the same.

Then shall the Minister say:

Let us pray.

Almighty and Everliving God, the aid of all that need, the helper of all that flee to thee for

succor, the life of them that believe, and the resurrection of the dead: we call upon thee for these persons, that they, coming to the Holy Baptism, may also be filled with the Holy Spirit. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Jesus Christ our Lord. Amen.

Then may the Minister read the following Lesson:

And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. [Acts 2. 38–42.]

Or this

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came unto him by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. [John 3. 1–8.]

Then shall the Minister speak to the Persons to be baptized on this wise:

Well Beloved, who have come hither desiring to receive Holy Baptism, you have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ

hath promised in his Holy Word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments.

THE BAPTISMAL COVENANT

Then shall the Minister demand of each of the Persons to be baptized:

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Dost thou believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Spirit, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from

thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Spirit; the holy catholic[1] Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and everlasting life after death?

Answer. All this I steadfastly believe.

Wilt thou be baptized in this faith?

Answer. Such is my desire.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavor so to do, God being my helper.

Then shall the Minister say:

O Merciful God, grant that all sinful affections may die in these persons, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they, being here dedicated to thee in holy baptism, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

Almighty, Everliving God, regard, we beseech thee, our supplications; and grant that the persons now to be baptized may receive the fullness of thy grace, and ever remain in the number

[1] The [redacted] universal Church of Christ.

of thy faithful and beloved children, through Jesus Christ our Lord. Amen.

Then the Minister, asking the name of each Person, shall baptize him, saying:

N., . . . I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall be said by the Minister and People, all kneeling:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

Then may the Minister conclude with extemporary Prayer.

RECEPTION OF MEMBERS

FORM FOR RECEIVING PERSONS INTO THE CHURCH AS PREPARATORY MEMBERS

[The use of this form is discretionary with the minister.]

Those who are to be received into the Church as Preparatory Members may be called forward by name, and the Minister, addressing the Congregation, shall say:

Dearly Beloved Brethren, that none may be admitted hastily into the Church, we receive persons who seek fellowship with us on profession of faith into a preparatory membership; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be reminded of your own responsibility, as having previously entered this holy fellowship and now representing the Church into which they seek admission. Inasmuch as they should find in you holy examples of life and loving help in the true

serving of their Lord and ours, I beseech you to order your own lives that these new disciples may take no detriment from you, but that it may ever be to them a cause for thanksgiving to God that they were led into this fellowship.

Then, addressing the Persons seeking Admission as preparatory Members, the Minister shall say:

Dearly Beloved, you have, by the grace of God, made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but on the gracious promise of God, through our Lord Jesus Christ, who loved us and gave himself for us.

That the Church may know your purpose, you will answer the following questions:

Have you an earnest desire to be saved from your sins?

Answer. I have.

Will you guard against all things contrary to the teaching of God's Word, and endeavor to lead a holy life, following the commandments of God?

Answer. I will endeavor so to do.

Will you give reverent attendance upon the appointed means of grace in the ministry of the Word, and in the private and public worship of God?

Answer. With the help of God, I will.

The Minister shall then welcome the Candidates as Preparatory Members, and may assign them to classes.

Then may the Minister offer extemporary Prayer.

FORM FOR RECEIVING PERSONS INTO THE CHURCH FROM PREPARATORY MEMBERSHIP AFTER REQUIRED INSTRUCTION HAS BEEN GIVEN.

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

Dearly Beloved, the Scriptures teach us that the Church is the household of God, the body of which Christ is the head; and that it is the design of the gospel to bring together in one all who are in Christ. The end of this fellowship is the salvation of men and the establishment of the kingdom of God upon earth. As helps thereto the Church is charged with the maintenance of sound doctrine and of the ordinances of Christian worship, and with the exercise of that power of godly admonition and discipline which Christ has committed to her for the promotion of holiness. The duties of those united in this fellowship are to continue steadfast in the faith

and practice of the gospel; to promote the peace and unity of the Church; to labor for the spread of love and righteousness; and by word and deed to bring others into the fold of Jesus Christ.

Into this holy fellowship the persons before you, who have already received the sacrament of Baptism and have been under instruction in the doctrines of Holy Scripture as taught by the Methodist Episcopal Church, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

Then, addressing the Persons seeking admission, the Minister shall say:

Dearly Beloved, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his followers, and that thus far you have run well. You have heard how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promises contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging

yourselves bound faithfully to observe and keep that Covenant?

Answer. I do.

Do you receive Jesus Christ as your Saviour, and do you confess him as your Lord and Master?

Answer. I do.

Do you receive and profess the Christian Faith as contained in the New Testament of our Lord Jesus Christ?

Answer. I do.

Will you be loyal to the Methodist ~~Episcopal~~ Church and uphold it by your prayer, your presence, your gifts, and your service?

Answer. I will.

Then, the Candidates kneeling, the Minister shall say:

Defend, O Lord, these thy servants with thy heavenly grace; that they may continue thine forever; and daily increase in thy Holy Spirit, more and more, until they come unto thy ever-everlasting Kingdom. Amen.

Then the Minister, extending the right hand of fellowship, shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right

hand of fellowship: and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

FORM FOR RECEIVING CHILDREN AS MEMBERS OF THE CHURCH AFTER REQUIRED INSTRUCTION HAS BEEN GIVEN

We regard all children who have been baptized as standing in covenant relation to God, and as preparatory members under the special care and supervision of the Church. Whenever baptized children shall understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in the Church. (See Discipline, paragraphs 49 to 54.)

At the appointed time, the Minister shall read the names of the children to be received; and, after they have come forward, he shall say to the Congregation:

Dearly Beloved, these persons here present before you are baptized children of the Church, who, having arrived at the years of discretion, desire now to confirm the vows of their baptism and to enter upon the active duties and the full privileges of membership in the Church of Christ. They have been duly instructed as to the truths of the Christian faith, and have been examined as to their fitness for such membership. Before they assume the required vows, let us invoke on their behalf the gracious blessing

of God our Father, and the continued presence of the Holy Spirit who hath inclined their hearts to this end.

Then shall the Minister say:

Let us pray.

Almighty and everliving God, who hast appointed unto children a place in thy kingdom, and through thy well beloved Son didst give unto them thy blessing, we beseech thee that thou wilt visit with thy favor the homes of this congregation, and fill the hearts of all parents with the fear of God and the spirit of wisdom and love. We pray that thy church may be faithful in the nurture of those committed to her care. Let thy blessing rest upon these, thy children, whom thou hast graciously inclined to thy service and to the fellowship of thy people. We beseech thee, that thou wilt so further them by thy grace and direct them by thy Spirit, that they may be faithful servants in thy kingdom on earth, and finally reign with thee in thy kingdom above, through Jesus Christ our Lord. Amen.

Then shall the Minister say:

Hear the words of the Gospel as written by St. Luke. [Chap. 2. 40–52.]

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. And his parents went every year to Jerusalem at the feast of the passover. And when

he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? know ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

Then shall the Minister address the Persons seeking Admission as follows:

Dearly Beloved, we rejoice in the grace of God in that he has brought you to this place, and by his Spirit has confirmed you in your purpose to serve him and to live in the fellowship of the Church of Christ. It is needful now

that you should declare your faith and purpose in the presence of this Congregation by answering the following questions:

Do you here in the presence of God and of this Congregation, renew the solemn promises contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant?

Answer. I do.

Do you receive Jesus Christ as your Saviour, and do you confess him as your Lord and Master?

Answer. I do.

Do you receive and profess the Christian Faith as contained in the New Testament of our Lord Jesus Christ?

Answer. I do.

Will you be loyal to the Methodist Episcopal Church, and uphold it by your prayer, your presence, your gifts, and your service?

Answer. I will.

Then, the Candidates kneeling, the Minister shall say:

Defend, O Lord, these thy Children with thy heavenly grace, that they may continue thine forever, and daily increase in thy Holy Spirit more and more, until they come unto thy everlasting kingdom. Amen.

Then the Minister, extending the right hand of fellowship, shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship: and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

THE SACRAMENT OF THE LORD'S SUPPER, OR THE HOLY COMMUNION

[Let the pure, unfermented juice of the grape be used in administering the Lord's Supper.]

[Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling be permitted to receive it either standing or sitting.]

ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER

[If the Minister so desire, he may here use the Ten Commandments, with responses by the people, as contained in the Hymnal (Number 738).]

The Minister shall say one or more of these Sentences, during the reading of which the Persons appointed for that purpose shall receive the Offering for the Poor:

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. [Matt. 6. 19–21.]

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets. [Matt. 7. 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. [Matt. 7. 21.]

Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. [Luke 19. 8.]

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Cor. 9. 6, 7.]

So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. [Gal. 6. 10.]

After which the Minister shall give the following Invitation, the People Standing:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity

with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy Sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.

Then shall this general Confession be made by the Minister and all those who are minded to receive the Holy Communion, he and all the People devoutly kneeling and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

Then shall the Minister say:

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of

sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. Amen.

This Collect shall then be said by the Minister and those intending to receive the Holy Communion:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

Then shall the Minister say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby; and that, being washed through his most precious blood, we may evermore dwell in him, and he in us. Amen.

Then the Minister shall offer the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread(1); and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

[1] Here the Minister may take the plate of Bread in his hand.

Likewise after supper he took (2) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. Amen.

[2] Here he may take the Cup in his hand.

Then shall the Minister receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, if any be present; after which he shall say:

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Then shall be said or sung by all the People:

[The Hymnal, 741]

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

The Minister shall then proceed to administer the Communion to the People in order, kneeling, into their uncovered hands; and when he delivereth the Bread, he shall say:

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee; and feed on him in thy heart by faith, with thanksgiving.

And the Minister that delivereth the Cup shall say:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body

unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

[If the Consecrated bread or wine shall be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.]

[When all have communed, the Minister shall return to the Lord's table and place upon it what remaineth of the Consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the People kneeling, and repeating after him every petition:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

After which the Minister and People shall say:

O Lord, our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves,

our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Then shall be said or sung by all the People standing:

[The Hymnal, 742]

Glory be to God on high, and on earth peace, good will toward men! We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only,

O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Minister shall let the People depart with this Blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

[The Minister is expected to use the full form, but, if straitened for time in the usual administration of the Holy Communion, he may omit any part of the service, except the Invitation, the Confession, and the Prayer of Consecration; and in its administration to the sick he may omit any part of the service except the Confession, the Prayer of Consecration, and the usual sentences in delivering the Bread and Wine, closing with the Lord's Prayer, extemporary supplication, and the Benediction.]

MATRIMONY

FORM FOR THE SOLEMNIZATION OF MATRIMONY

[The parts in brackets throughout may be used or not at discretion.]

At the time appointed, the persons to be married —having been qualified according to law— standing together, the Man on the right hand and the Woman on the left, the Minister shall say:

Dearly Beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if

any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[And also speaking unto the Persons that are to be married, the Minister shall say:

I require and charge you both, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it: for be ye well assured, that so many as are married otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the Man, using his given name:

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say unto the Woman, using her given name:

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance

in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

[Then shall the Minister say:

Who giveth this Woman to be married to this Man?]

[Answer. I do.]

[Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and, using the given names, to say after him as followeth:

I, M., take thee, N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, M., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us

do part, according to God's holy ordinance; and thereto I plight thee my faith.]

[If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister:

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.]

Then shall the Minister pray thus:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ, our Lord. Amen.

Then shall the Minister join their right hands together, and say, using the given names:

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands [and by giving and receiving a ring]; I pronounce

that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let not man put asunder. Amen.

And the Minister shall add this Blessing:

God, the Father, the Son, and the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. Amen.

Then shall the Minister and the People together repeat the Lord's Prayer:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

BURIAL OF THE DEAD

[We will on no account whatever make a charge for burying the dead.]

FORM FOR THE BURIAL OF THE DEAD

The Minister, going before the Body, shall say:

I AM the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. [John 11. 25, 26.]

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. [2 Cor. 5. 1.]

And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. [Rev. 21. 22, 23.]

In the House or Church may be read one of the following Psalms:

Psalm 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Psalm 90. 1, 2, 4–6, 12, 14, 16, 17

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may follow the reading of the Epistle, as follows:

1 Corinthians 15. 41–49, 53–58

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the

power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

Or this:

John 14. 1–3, 15–20, 25–27

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my

name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Or this:

Revelation 7. 9–17

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying,

Salvation unto our God who sitteth on the throne, and unto the Lamb.

And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My Lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes,

and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

At the Grave, when the Body is laid in the Earth, the Minister shall say:

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, deliver us not into the bitter pains of eternal death; but grant us everlasting life through Jesus Christ our Saviour and Redeemer. Amen.

Then, while Earth may be cast upon the Body by some standing by, the Minister shall say:

Forasmuch as the spirit of the departed hath returned to the God who gave it, we therefore commit this body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the

general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

Then shall the Minister say:

Lord, have mercy upon us.

Response. Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister may offer this prayer:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful after death are in joy and felicity: we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true

faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

Then shall the Minister and the People together repeat the Lord's Prayer

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver

us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

FORM FOR THE BURIAL OF A CHILD

The service may begin with a suitable Hymn, after which the Minister may offer the following Prayer, saying:

Let us pray.

Almighty God our heavenly Father, the refuge of all thy saints and the sure defense of all who put their trust in thee, lift upon us the light of thy countenance and give us peace. We know not thy counsels, O Lord, for thy thoughts are not our thoughts, nor thy ways our ways. Thou art infinitely holy, wise, and good, and thou doest all things well. Thou dost teach us in thy Holy Word that all things work together for good to them that love God, and that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Comfort, we beseech thee, the hearts that sorrow in the death of this child; grant unto them the strengthening grace of thy Holy Spirit, that they and all we who trust thy fatherly goodness and care may rejoice in the promise of eternal

life; and that we may be united again with our loved ones in thy heavenly and eternal kingdom, through Jesus Christ our Lord. Amen.

Then may be read any of the following passages of Scripture:

Mark 10. 13–16

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

Psalm 23

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me

all the days of my life; and I will dwell in the house of the Lord forever.

Psalm 103. 13–18

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as the flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

Revelation 22. 1–5

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither

light of sun; for the Lord God shall give them light; and they shall reign for ever and ever.

At the Grave, where the Body is laid in the Earth, the Minister shall say:

Almighty and Most Merciful God our heavenly Father, from whom our spirits come and to whom they shall return, grant unto all sorrowing hearts the consolation of thy grace. Amen.

Lord Jesus Christ, Son of the Father, who didst give thy life for our redemption, and who didst promise the Holy Spirit, the Comforter, to thy people, strengthen, we beseech thee, the faith of these bereaved ones, that they may contemplate with peace the blessedness of that eternal home which thou hast prepared for all whom thou hast redeemed. Grant that they, and all others whose joy is turned into mourning, may not murmur nor faint under their affliction; but, cleaving more closely unto thee, O blessed Lord Christ, who art the resurrection and the life, may be led by thy Holy Spirit through all the trials of this uncertain life, till the day break and the shadows flee away. Amen.

Here the Minister and the People may unite in the Lord's Prayer.

Then shall the Minister dismiss the People with the Benediction.

FUNERAL SERVICE

ALTERNATIVE SERVICE OF COMMITTAL

In the name of the Father and of the Son and of the Holy Ghost:

Let us pray:

Most merciful Father, who hast seen fit to take unto thyself the soul of this thy servant, grant to us, who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ, our Lord.

O Lord Jesus Christ, who by thy death didst take away the sting of death, grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. Amen.

Forasmuch as it hath seemed good to our heavenly Father in his loving providence to take unto himself the soul of our beloved; we therefore commit his body to the ground, earth to earth,

ashes to ashes, dust to dust; looking with confidence unto the promise of our blessed Lord, who said, I go to prepare a place for you: and remembering for our comfort the word of Holy Scripture, Though our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

I heard a voice from heaven, saying unto me, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors.

Let us unite in prayer:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, forever. Amen.

The grace of our Lord Jesus Christ, the love of God, the Father, and the comfort of the Holy Spirit, be yours today and always. Amen.

ADDITIONAL SCRIPTURE SELECTIONS

THE DIVINE AWARD: "INASMUCH"

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. [Matt. 25. 31–40.]

THE DIVINE AWARD: "OVERCOMERS"

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. [Rev. 2. 7, 17; 3. 5; 21. 6, 7.]

THE GIFT OF ETERNAL LIFE

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [John 3. 16.]

Jesus answered them . . . My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. [John 10. 25–29.]

Jesus . . . lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. [John 17. 1–3.]

"IF OUR DEAD RISE NOT——"

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins. [1 Cor. 15. 12–17.]

"WE KNOW!"

We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. [2 Cor. 5. 1.]

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. [1 John3. 1–3.]

As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. [Col. 2. 6, 7; 3. 1–4, 15.]

ADDITIONAL PRAYERS

LIFE, NOT DEATH

O Thou who broughtest again from the dead our Lord Jesus, we draw near to thee with our sorrows, for thou art our refuge. We open our minds and hearts to thee in the name of the Lord Jesus Christ, who was not left in the grave, for death had no dominion over him. We do long for the touch and the voice of those who walk no more among us; but we mourn far more for our coldness of heart, our dullness of vision, and our unbelief. Lift us out of the death of sin into the life of righteousness. Help us to think thy meaning into our sorrows and disappointments. May we look up from the closing door of the tomb, and behold thee, who livest, though thou wast dead. Thus shall we catch in thine eyes, though ours weep, the glow of sympathy and the flash of confident power. Thus shall we better learn to "seek those things which are above," and to think of our loved ones as "living unto God." Thus too shall we enter into fellowship with the Father through the Son; for all who know thee are together, in the unbreakable bonds of life-and-love—those who are there, and we who are here. Amen.

WITHOUT GRIEVING

O God, we thank thee for the times when we can look upon the visitation of death without grieving. Life being ripened through all of its seasons, then the spirit, relieved of the enveloping husk, enters into the fruition of faith. The soul, that has lived and rejoiced in the assurance of pardon and redemption, having long known the voice of the Shepherd-Saviour, has heard that voice and answered its summons. The hand has responded to the clasp of Him who has safely guided through the years. Our sorrow is turned into peace; for the journey is ended; the hazards are past; the wayfarer has reached the welcome of the Guest-house, and found the "place prepared." We thank thee for the end of life's toil in rest; for the end of existence in life. And all this through our risen Lord and Saviour, Jesus Christ. Amen.

FOR A CHILD

Our Father, revealed in the sympathy of Jesus, and in his tenderness: sympathy that halted the funeral of the widow's son; tenderness of interest that clasped the children who were brought for his blessing! Our hearts have held the precious trust of a life to love and train. That our arms have been strong to protect, and our resources sufficient for every nourishing care, we thank thee, Lord! That our hearts have known the expanding wealth of cherishing love, we thank thee, Lord! Through

joys and through sorrows thou hast walked with us. Now, we yield thee back our beloved, who was first thine, and whom thou gavest to us. And we hold the faith that still says, "Thine and ours, dear Father"! Through Jesus Christ. Amen.

ASCRIPTION AND BENEDICTION

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. [Rev. 7. 12.]

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. [Eph. 3. 20, 21.]

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Now unto God and our Father be glory for ever and ever. Amen. [Phil. 4. 6, 7, 20.]

QUOTATIONS

EXPERIENCE, NOT ARGUMENT

The faith of immortality depends upon a sense of it begotten, not on an argument for it concluded.

—Horace Bushnell.

A CURTAIN, NOT A WALL

The life which we are living now is more aware of the life which is to come than we know. Death which separates the two is not, as it has been so often pictured, like a great thick wall. It is, rather, like a soft and yielding curtain through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it.

—Phillips Brooks.

HEAVEN AN ORGANIZED COMMUNITY

Clearly Jesus conceived of the world beyond the grave as an organized community. He speaks of eating and drinking, judging, serving; of scenes of joy and happiness in the presence of angels—all symbols, no doubt, but symbols which point to an organized life. . . . Whatever else the future life may be, at least it will not be thinner or poorer than the life we now know. Within this community there is room for work.

Unselfish service to God and man will characterize the good. "My Father worketh up till now," says Jesus, "and I work." If God and Christ are eternally working, it follows that those who would resemble them in spirit will participate in their enterprise.

—SAMUEL MCCOMB.

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PARTNERSHIP IN REDEMPTION

Do we cease to love our beloved, when they have been taken from the touch of our hands? Cannot our hearts reach them still? Did we love them up to the moment of their departing, and pray for them—and then cease to pray for them, and find our love turned into the pangs of sorrow and the numb pain of longing? If they still live, their life is with God, who is eternal Love. Then it seems to follow that they still love, and hunger for loving. And the objects of their affection would seem to be still those same that were theirs upon earth. If God's business is Redemption, and his passion is Love, then those who are redeemed creatures of his grace must continue to have a share in the tasks of his redeeming love—a partnership in his passion.

JESUS AND IMMORTALITY

Jesus never stopped to argue for immortality, but, taking it for granted, lived as if it were true. . . . One might analyze a score from the pen of Mozart, and bring forward arguments for its

beauty; but Jesus lived immortality, as one might play Mozart perfectly. The character of Jesus, therefore, is the perfect verification of faith in immortality. —HARRY EMERSON FOSDICK.

From *Assurance of Immortality.* Reprinted by permission of The Macmillan Co.

FIVE JUBILANT CHAPTERS

There are in the New Testament five chapters which are the most jubilant, the most triumphant, the most awakening of all written language. These are the last chapters of Matthew, Mark, Luke, the twentieth chapter of John, and the fifteenth of Paul's First Letter to the Corinthians. All five assert most positively and definitely that the King of Terrors was defeated by the King of Kings. After the darkness of the crucifixion, the climax of the world's greatest tragedy, comes the supremely happy story of the risen Lord. To every believer the great day in the year should be Easter. —WILLIAM LYON PHELPS.

From *Human Nature and the Gospel.* Reprinted by permission of Charles Scribner's Sons.

JESUS SAID . . . AND I BELIEVE

Now I believe that Jesus Christ has meant all in this mortal life of mine that he claimed he would mean. I have no reason whatever to believe that he ever lied. So, when he says, concerning the future, "Because I live, ye shall live also," I simply believe it.—DR. W. T. GRENFELL.

From *What Life Means to Me.* Reprinted by permission of Pilgrim Press.

IS SORROW EVER A SUMMONS?

What are our sorrows saying to us? In them all God speaks to us; have we heard him? We have had, perhaps, trouble upon trouble, wave upon wave, until "all his billows have gone over us," yet—"Ye have not returned unto me, saith the Lord." Is that true? Then let us remember that sometimes "sorrow is God's last message to man; it is God speaking with emphasis." He who can be deaf to that voice can be deaf when God speaks loudest. —GEORGE JACKSON.

THE FAITH IN IMMORTALITY

The faith in immortality is likely to be shared by all who look upon the genesis of the highest spiritual qualities in man as the goal of nature's creative work. This view has survived Copernicus and it has survived Darwin. The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. And as we gird ourselves up for the work of life, we may look forward to the time when the kingdoms of this world shall become the kingdom of Christ.

—JOHN FISKE.

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EASTER OVERTURNS AND SETS UP

The teaching and example of Christ is the world's most precious possession, the only hope for uniting mankind into a true brotherhood.

But that teaching and example would be unknown today except for the added fact of Christ's victory over death. On that first Easter, there took place an event of such power that it changed cowards into heroes, set aside the Sabbath for the Lord's Day, discontinued the Passover and substituted the Communion Supper. Old things passed away; all things became new with that event. We are living in The Year of Our Lord. This would not be, had He not risen from the dead. The Sacrament of the Lord's Supper is not a memorial of a dead Christ, but a festival of His living Presence.

—Bishop Stires.

From *Best Sermons, 1926*, edited by J. Fort Newton. Used by permission of Harcourt, Brace & Co.

PRAYER

O Christ, our Life, and the Light of all our seeing, we thank thee for the love that has enriched us—a love eternal because it is of God. Thou who hast conquered death, hast forever linked the visible and invisible in one web of redemptive purpose. Forbid that, in the loss of the flesh, we should lose the spirit of our dear ones. May the pure candle of their translated lives burn clear and bright, fed ever by our pure affection. Teach us how to include them in our communion with thee, that the consciousness of their continued life, and the enfolding of their prayers, may be a guardianship and a comfort to us; and our faithfulness be a contribution to their blessedness. Amen.

THE LIGHT OF GOODNESS

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So, when a good man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.

—Henry W. Longfellow.

I SHALL ARRIVE

I go to prove my soul;
I see my way as birds their trackless way.
I shall arrive—what time, what circuit first,
I ask not; but unless God send his hail
Or blinding fire-balls, sleet or stifling snow,
In good time, his good time, I shall arrive:
He guides me and the bird. In his good time.

—Robert Browning.

THIS BODY IS MY HOUSE

This Body is my house—it is not I;
Herein I sojourn, till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing earth afar,
What shall I care where these poor timbers are?

—Frederick Lawrence Knowles.

CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Alfred Lord Tennyson.

GOOD NIGHT! GOOD MORNING!

Life! I know not what thou art,
But know that thou and I must part,
And when, or how, or where we met
I own to me's a secret yet.

Life! We've been long together
Through pleasant and through cloudy weather,
'Tis hard to part when friends are dear.
Perhaps 'twill cost a sigh, a tear.

Then steal away; give little warning;
Choose thine own time,
Say not "Good Night," but in some brighter clime
Bid me "Good Morning"! —BARBAULD.

SOMETIME

Sometime when all life's lessons have been learned,
And sun and star forevermore have set,
Then things which our weak judgment here has spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night
As stars shine most in deeper tints of blue,
And we shall see how all God's plans are right,
And how what seems reproof was love most true.

And you shall shortly know that lengthened breath
Is not God's sweetest gift unto his friend,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each hidden mystery find a key.

But not to-day. Then be content, poor heart.
God's plans like lilies pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loosed may rest,
When we shall clearly see and understand,
I think that we shall say, "God knew the best"!

—May Riley Smith.

THE FATHER'S HOUSE

The Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But he keeps house, and makes it home,
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin;
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!

—Marianne Farningham.

OUR CHRIST

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free:
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,—
Our Immortality.

—Harry Webb Farrington.

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EMANCIPATION

Why be afraid of death, as though your life were breath?
Death but anoints your eyes with clay. Oh glad surprise!

Is sleep a thing to dread? Yet sleeping, you are dead
Till you awake and rise, here, or beyond the skies.

The dear ones left behind? Oh, foolish one and blind!
A day—and you will meet; a night—and you will greet.

This is the death of Death—to breathe away a breath,
And know the end of strife, and taste the deathless life;

And joy without a fear, and smiles without a tear,
And work—no care, all zest—and find the last the best.

—Maltbie D. Babcock.

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FOR PASTORAL SERVICE

SOLACE IN SORROW

DELIVERANCE

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all. [Psa. 34. 17–19.]

DAVID AND HIS CHILD

When David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when

the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. [2 Sam. 12. 19–23.]

"BELIEVEST THOU THIS?"

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this? [John 11. 19–26.]

FATHER OF MERCIES

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. [2 Cor. 1. 3–5.]

Additional Scriptures: Psa. 42, 103.

COMRADES IN THE TEMPLE

Every time you offer your prayer and sing your hymns, you are joining with the spirits of the perfected, and with numberless holy angels, and with vast multitudes in heaven and on earth, who are adoring Christ. You climb to the Temple of Worship, of which the steps are prayers and the gates praise, and as you do so, on either hand go myriads of happy and holy spirits; and those surely are especially near you whom you "have loved long since, and lost awhile." —F. B. Meyer. From *Our Daily Homily.*

PRAYER

O Lord, who alone orderest all things well, I cast myself wholly upon thine infinite mercy. I trust thee with my all, myself, and all whom I love, and all that which I desire; my present and my future; my hopes and my fears; my time and my eternity; my joys and my sorrows. Deal with me as thou wilt, and as thou knowest best; only bind me safe to thine everlasting love. Amen. —Treasury of Devotion, 1869 A.D.

HEALING IN SICKNESS

GOD, OUR REFUGE

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. . . . For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone. [Psa. 91. 1–6, 11, 12.]

THE LORD THY MAKER

The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain

gladness and joy; and sorrow and mourning shall flee away.

I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth? [Isa. 51. 11–13.]

"WHY ARE YE FEARFUL?"

When he was entered into a ship, his disciples followed him.

And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! [Matt. 8. 23–27.]

THE MASTER'S COMPASSION

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. [Matt. 9. 35–38.]

THE BODY WITHOUT THE SPIRIT IS DEAD

(James 2. 26)

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. [Rom. 8. 11.]

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. [James 5. 13–16.]

A LITANY OF HEALING

O Christ, our Saviour and Healer, the Way, the Truth, and the Life:

We love and adore thee.

For thy loving presence with us, promised through all the ages:

We thank thee, O Lord.

For thy promise of healing for soul and body, in answer to prayer:

We thank thee, O Lord.

For thy revelation of the Father, uniting all believers in the bonds of faith and love:

We thank thee, O Lord.

For the power given to us through the Holy Spirit, to intercede for thy weak, suffering, and erring children:

We thank thee, O Lord.

Jesus, Saviour, Emmanuel, God-with-us:

Thou art our Light, our Strength, our Healing. —SOCIETY OF THE NAZARENE

AT EVENTIDE

At even, ere the sun was set,
The sick, O Lord, around thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!
Thy touch has still its ancient power;
No word from thee can fruitless fall;
Hear, in this solemn evening hour,
And in thy mercy heal us all. —TWELLS.

PRAYERS

THE DIVINE PRESENCE

O Living Christ, make us conscious now of thy healing nearness. Touch our eyes that we may see thee; open our ears that we may hear thy voice; enter our hearts that we may know thy love. Overshadow our souls and bodies with thy presence, that we may partake of thy strength, thy love, and thy healing life. Amen.

O God, Father of lights, from whom cometh every good and perfect gift: mercifully look upon our frailty and infirmity, and grant us such health of body as thou knowest to be needful for us; that, both in our bodies and souls, we may evermore serve thee with all our strength, through Jesus Christ our Lord. Amen.

—Henry B. Wilson.

DURING ILLNESS

O God, my heavenly Father, in weakness I call upon thee for strength. Help me to endure patiently the pain and burden of illness. In the presence of the Great Physician give me peace of mind, rest of soul, and healing of body. Be with my loved ones, and with all who suffer, and in all things teach us to know thee better and love thee more. In the name of Jesus, receive my prayer. Amen.

FOR ALL WHO SUFFER

We commend to thy love and healing, our heavenly Father, all who are in any way distressed,

in body, mind, or estate. Especially we pray for little children, for the aged, for the sick, and for all who are under mental or physical handicaps. Stir up in our hearts afresh the tenderness that pauses to encourage and lift up and give aid. Thy promised redemption is extended to the souls and bodies of all. Bless therefore the efforts of physicians, surgeons, and nurses, and those servants of thine everywhere who have dedicated time and strength in the work of pity and healing: that the lame may walk, the crooked be made straight; and that those with blighted and discouraged lives may go happily again in the sunlight, and gain a place in the world of action. Thus may be fulfilled the uncompleted work of our blessed Lord, who came to heal the sick and bind up the broken-hearted. In His name we pray. Amen.

FOR A CHILD

O Lord Jesus, who in thy tender love didst minister to the ills of little children, grant that by the power of thy name, Jesus Christ of Nazareth, this child may receive the fullness of thy healing presence, both in soul and body, be restored to perfect health, and be numbered among thy faithful children, to give thy name the praise, and thee the glory. Amen.

THANKSGIVING

O God, whose mercies are without number, we give thee heartfelt thanks for blessing received;

and, as thou hast granted our prayers and intercessions, we pray that thou wilt continue thy blessings upon us, aiding us to form our lives in every thought and deed in accord with thy teaching. May we ever be conscious of the power of thine abiding presence, through the Holy Spirit who comes to dwell within, revealing in us the Father through the Son. Amen.

HELP IN TRIALS

A COMPLAINT AND ITS ANSWER

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

I remembered God, and was troubled: I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking: I am so troubled that I cannot speak.

I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Will the Lord cast off for ever? and will he be favorable no more?

Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?

And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.

I will meditate also of all thy work, and talk of thy doings.

Thy way, O God, is in the sanctuary: who is so great a God as our God? [Psa. 77. 3–7. 9, 10, 12, 13.]

A FAITHFUL HIGH PRIEST

It behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted. . . . We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. [Heb. 2. 17, 18; 4. 15, 16.]

BLESSINGS OUT OF TRIALS

My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. . . . Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. [James 1. 2–4, 12.]

PATIENCE UNDER WRONGS

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it, if, when ye be buffeted

for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin, neither was guile found in his mouth:

Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. [1 Pet. 2. 19–24.]

Additional Scriptures: 1 Pet. 2. 19–25; 2 Cor. 6. 1–10 and 11. 23–30.

GOD ANSWERS PRAYER

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He whose name is love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
For those who seek.

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BREATHE ON ME, BREATH OF GOD!

Breathe on me, Breath of God,
Fill me with life anew;
That I may love what thou dost love,
And do what thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure;
Until with thee I will one will,
To do or to endure.

Breathe on me, Breath of God,
Till I am wholly thine,
Till all this earthly part of me
Glows with thy fire divine.

Breathe on me, Breath of God,
So shall I never die;
But live with thee the perfect life,
Of thine eternity.

—EDWIN HATCH.

WINDOWS OF THE SOUL

The monks of Chartreux, when they first erected their monastery, made all their windows look in on the small inner court, but had two windows toward the sublime mountains and glaciers around. So, too many lives are always contemplating the trifles of earth's courtyard! Oh, that such persons would take into their view the unseen and eternal!

—F. B. MEYER.

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FOR THE PRACTICE OF PRAYER

JESUS URGES OUR ASKING

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? [Matt. 7. 7–11.]

PRAYING ALONE

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee. [Matt. 6. 6.]

PRAYING TOGETHER

I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together

in my name, there am I in the midst of them. [Matt. 18. 19, 20.]

Confess your faults one to another, and pray one for another, that ye may be healed. [James 5. 16.]

CHRIST'S PRAYER FOR THE UNITY OF DISCIPLES

I have manifested thy name unto the men which thou gavest me out of the world:

I pray for them: I pray not for the world, but for them which thou hast given me.

I am no more in the world, but these are in the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. [John 17. 6, 9, 11, 19, 20, 21.]

A PASTOR'S PRAYER FOR HIS FLOCK

We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. [Col. 1. 9–12.]

"THE DOOR, AND THE KNOB"

Living prayer is the way to fullness of life. The door does not open automatically, but only as a man puts his hand upon the knob. Prayer turns the handle which opens the door that releases the power of God.

—Herbert Alden Youtz.

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PRAYER GIVES GOD HIS CHANCE

Until men pray, there are some things which God cannot do through them . . . Thomas Hooker said, "Prayer is my chief work, and it is by means of it that I carry on the rest." . . . . The secret of the lives of the great servants of the Kingdom is like the secret of the Nile: they are the channel of unseen resources . . . They are the channels of a power which they do not create, but can transmit. And this is their ideal.

—Harry Emerson Fosdick.

From *The Meaning of Prayer.* Reprinted by permission of Westminster Press.

THE INNER ROOM

There is a viewless cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.

One hearkening, ev'n, cannot know
When I have crossed the threshold o'er;
For He alone, who hears my prayer,
Has heard the shutting of the door.

PRAYERS

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

O God, whose Spirit searcheth all things, enable us to lay aside all those cloaks and disguises which we wear in the common day, and here to open our innermost selves, with all our weakness, disease, and sin exposed to thy sight.

Make us strong enough to deal in the truth, and to have done with all falsehood, pretense, and hypocrisy, so that we may see things as they are, and fear no more.

May we have the grace of gratitude, and the desire to dedicate ourselves without reserve to thee.

—W. E. ORCHARD.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that

when two or three are gathered together in thy name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come, life everlasting. Amen.

—CHRYSOSTOM.

FAMILY DEVOTIONS

FOUNDATIONS

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. [Matt. 7. 24, 25.]

BELIEVING AND FOLLOWING

He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

And he straitly charged them, and commanded them to tell no man that thing;

Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. [Luke 9. 20–23.]

"MUCH MORE"

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he

that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? [Luke 11. 9–13.]

THE GIRDLE OF LOVE

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful . . .

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. [Col. 3. 12–15, 17.]

EVERY NEED

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. . . . But my God shall supply all your need according to his riches in glory by Christ Jesus.

Now unto God and our Father be glory for ever and ever. Amen. [Phil. 4. 6, 7, 19, 20.]

Additional Scriptures: 1 Thess. 4. 9–12 and 5. 16–24.

HYMN FOR A HOUSEHOLD

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and morning song.
Dost thou, with heaven in thy ken,
Still seek a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

—Daniel Henderson.

From *Quotable Poems*. Used by permission of *Good Housekeeping*.

PRAYERS

O Lord, who hast taught us that all our doings without charity are nothing worth, send thy Holy Spirit and pour into our hearts that most excellent gift of charity, which is the very bond of peace and of all virtues. Grant this for thine only Son Jesus Christ's sake. Amen.

—Common Prayer, 1549 A. D.

Our Lord and our God, our merciful Father in heaven, we entreat thee with childlike hearts, give us in this world whatever is really good and happy for us in soul and body, according to thy holy will and pleasure. May we live as Christians, endure with patience, and at last die in peace and hope, through Jesus Christ our Lord. Amen.

—QUISFELD, 1641–1686 A. D.

O Lord, be thou within us, to strengthen us; without us, to keep us; above us, to protect us; behind us, to keep us from straying; round about us, to defend us. Blessed be thou, O Lord God our Father, for ever and ever. Amen.

—BISHOP ANDREWES, 1555 A. D.

GRACE AT TABLE

Father in heaven, sustain our bodies with this food, our hearts with true friendship, and our souls with thy truth, for Christ's sake. Amen.

FOR THE AGED

"A STRONG REFUGE"

Hear my cry, O God; attend unto my prayer.

For thou hast been a shelter for me, and a strong tower from the enemy.

For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

So will I sing praise unto thy name for ever, that I may daily perform my vows. [Psa. 61. 1, 3, 5, 8.]

In thee, O Lord, do I put my trust: let me never be put to confusion.

For thou art my hope, O Lord God: thou art my trust from my youth.

Let my mouth be filled with thy praise and with thy honor all the day.

O God, be not far from me: O my God, make haste for my help.

But I will hope continually, and will yet praise thee more and more.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to

every one that is to come. [Psa. 71. 1, 5, 8, 12, 14, 17, 18.]

INFLUENCE CONTINUES

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. [2 Tim. 1. 3–5, 8, 9].

REMAIN YOUNG WHILE GROWING OLD

The secret of perpetual youth is to grow old. The fruit is always fresher than the withered blossom. Life can only keep young by always advancing. The gray-haired man need never be "on the shelf" if he is content to leave the struggle for power to younger men, and contribute to society the wisdom gained in the ripe

experience of the years. . . . By advancing with age we achieve perpetual youth.

—J. A. HADFIELD.

From *Psychology and Morals*. Reprinted by permission of Robert M. McBride & Company.

"THE BEST IS YET TO BE!"

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.
Our times are in His hand,
Who saith, A whole I planned;
Youth shows but half; trust God: see all,
Nor be afraid!

—ROBERT BROWNING.
From "Rabbi Ben Ezra."

PRAYERS

As the day has its evening, so also has life. O Lord, make the evening of life bright unto thy servant. . . . Let thy strength be made perfect in weakness. . . . Thou hast made and thou hast redeemed us. Guard our lying down and our rising up, from this time forth and even forever. Let thy servant remember thee upon his bed; let him wake up and be present with thee. Amen.

—BISHOP ANDREWES.

Almighty God, when our vision fails and our understanding is darkened, when the ways of life seem hard and the brightness of life is gone, grant to us the wisdom that deepens faith, and enlarges trust. . . . May we with a quiet mind at

all times put our trust in thee. So shall we face life without fear, and death without faltering. Give us confident hope that whatsoever is best for us, both here and hereafter, is thy good pleasure, and will be fulfilled, through Jesus Christ our Lord. Amen.

—Bishop Wilbur Patterson Thirkield.

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FOR YOUTH

"MY SON"

My son, forget not my law; but let thine heart keep my commandments:

For length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

So shalt thou find favor and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord, and depart from evil. [Prov. 3. 1–7.]

THE BECKONING GOAL

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. [Phil. 3. 13, 14.]

"WHAT MAN IS HE?"

What man is he that desireth life, and loveth many days, that he may see good? Keep thy

tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are toward the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. [Psa. 34. 12–16, quoted in 1 Peter 3. 10–12.]

"UNTO YOU, YOUNG MEN"

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. [1 John 2. 14–17.]

GOD'S AIM OUR ENRICHMENT

"Every branch that beareth fruit, he pruneth it, that it may bring forth more fruit," said Christ. His aim in all our life is not impoverishment but enrichment. If sometimes he calls us to walk by the narrow way of self-denial, it is only that thereby he may lead us into larger life. If we are to win the big prizes of life, we must forego the smaller. Through all human experience those who are crowned are they who

"scorn delights and live laborious days." All of Christ's restraints, if rightly understood, are inspirations. When He says, "Give up!" it is because he is about to say, "Receive ye!"

—George Jackson.

A YOUTH'S DEDICATION

I take God the Father to be my God. I take God the Son to be my Saviour; God the Holy Spirit to be my Sanctifier; the Word of God to be my rule; the people of God to be my people. I likewise dedicate my whole self to the Lord. And I do all this deliberately, sincerely, freely, and forever.

—Bishop John H. Vincent.

PRAYER

From thee, O Lord, comes to me the gift of life and energy. To thee I would make returns through the use of all thy gifts. Make me strong through victory over evil. Guard me in the unmarred power of innocence. Grant me thine aid in every moral struggle. Kindle my ambitions for self-mastery, making my body a temple of the Spirit Divine. Make me bold to confess thee before my fellows, courageous to defend the right, to champion the cause of the weak and oppressed, to be modest in victory, and continue undiscouraged in defeat. In work keep me diligent, kind, and good-tempered. Help me to live with my motives open to thy sight, and with thy power given me to live my best. Amen.

FOR THE COMMUNITY

I. HELPING THOSE WHO SUFFER WRONG

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. [Luke 10. 30, 33–35.]

II. REBUKING THOSE WHO INFLICT WRONGS

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

And would not suffer that any man should carry any vessel through the temple.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. [Mark 11. 15–18.]

III. FAMILY TIES EXTENDED

There came then his brethren and his mother, and, standing without, sent unto him, calling him.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

And he answered them, saying, Who is my mother, or my brethren?

And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

For whosoever shall do the will of God, the same is my brother, and my sister, and mother. [Mark 3. 31–35.]

I. "CLEAR THE HIGHWAY!"

"Christianity takes the good Samaritan in our day beyond the task of binding up wounds. He goes out to clear the highway of robbers. He seeks to find the causes that make both the robber and the robbed, in order that he may help

them. This trail may lead back to one's own business, to one's friends, and one's household."

II. "ALL AGENCIES, ONE AIM"

Of what avail to teach the child certain ideals of life for one hour of one day in the week, when for six days in the week the total pressure of the community is against those ideals? All the forces of the community are needed for the vital teaching of religion, the home, the market, the workshop, as well as the church.

III. "THE HOME AT THE CENTER"

Jesus interprets the universe in personal terms, and makes it one great family. . . . In a full family there are eight relationships to be maintained: husband and wife, father and mother, son and daughter, brother and sister. Each relation is a social force in the community. The family is the training school of morals. If the community permits conditions that destroy the family, the decay of the family will involve the community. The religious motive is the compelling force. —WARD AND EDWARDS.

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PRAYERS

THANKSGIVING FOR PROVIDENCES

Give ear, O God, to our prayer, and attend unto the voice of our supplications. Teach us

thy way, O Lord, and we will walk in thy truth. Unite our hearts to honor thy name. We thank thee for friendship and for duty, for good homes and elevating influences, for the joys that cheer us, and the trials that make us strong, and the sorrows that refine the souls of them that look to thee for gifts and aid and comfort. In all things make us wise in the use of thy providence; and so direct us that in word and deed we may render acceptable thanksgiving unto thee, through Jesus Christ our Lord. Amen.

FOR AN ASSEMBLY

God, by whom the meek are guided in judgment, grant unto this assembly the grace of thy wisdom, that all of our plans and councils this day may be begun in sound judgment, continued in peace and unity, and ended unto the good of us and all men. Give to those in office the gift of insight and of large understanding, and the graces of good temper and charity.

Bless the social fellowships of this Conference. By thy Spirit drive out all harsh judgments and envious thoughts. Change our rivalries into emulation in doing good. May our ambitions be not for preferment, but for the good of men, the refinement of manners, the lifting of social ideals, the ennobling of business customs, the uniting of nations in the rivalry of doing good, and a better understanding among the races of mankind. Amen.

FOR NATION, COMMONWEALTH, AND COMMUNITY

Send upon thy servant, the President of the United States, and upon the Cabinet and Congress, the spirit of faith, prudence, temperance and justice, that alike in counsel and in action they may be guided to found all their policies upon principles of eternal truth and righteousness and love. Bless the Governor of this commonwealth, and all who are associated with him in authority and responsibility in our beloved state and our community, in order that peace, justice, order and good-will may crown prosperity. Amen.

ASCRIPTION

Now unto Him that is able to keep us from falling, and to present us faultless before his throne with exceeding joy, to the only wise God and Saviour, be glory and majesty, dominion and power, both now and evermore. Amen.

INVITATIONS AND PROMISES

THE WORD NEAR THEE

This commandment which I command thee this day, it is not hidden from thee, neither is it far off.

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. [Deut. 30. 11, 14.]

ABUNDANT PARDON

Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. [Isa. 55. 6, 7.]

THE WORK: BELIEVE

Then said they unto him, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. [John 6. 28, 29, 35.]

"THOU SHALT BE SAVED!"

The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. . . . The same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved. [Rom. 10. 8–10, 12, 13.]

SIN AND CONFESSION

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [1 John 1. 9.]

"COME!"

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. [Rev. 22. 17.]

Additional Scriptures: Isaiah 12; Matt. 10. 32; Matt. 11. 28–30.

REAL HAPPINESS

How many men to-day think still that the follower of Christ is a man who has lost his freedom, whose life is contracted by the voluntary

acceptance of Christ. In my own life, since, at the call of Dwight L. Moody, I first accepted Christ as my Master, there has never been any question as to which was the truest joy—that of self-serving, or of Christ-serving. Victory over self—that is joy. There can be no sweeter experience than to live a conscious victor in life's battle. It is not death that spells loss of life: unused talents mean really lost lives.
—Dr Wilfred T. Grenfell, from What Life Means to Me. Reprinted by permission of Pilgrim Press.

GRACE AVAILABLE

Ask but His grace, and lo, 'tis given:
Ask, and He turns your hell to heaven!
Though sin and sorrow wound my soul,
Jesus, thy balm will make it whole.
—Bernard of Clairvaux.

PRAYERS

O God, who leadest us to be partakers of thine eternity, the shadows of our evening hasten on. Quicken us betimes, and spare us that sad word, "The harvest is past, the summer is ended, and we are not saved." We dedicate ourselves to thee. We would ask nothing, reserve nothing, for ourselves. We ask only leave to go whither thou mayest guide, to live not far from thee, content to accept the reproach of men. We would take upon us the yoke of Christ, who suffered ere he entered into his glory. Amen.
—Martineau.

O God, we come to thee for pardon and peace. In penitence we turn from our sin. We kneel before the cross of thy dear Son. We claim Christ as our Mediator and Redeemer. We believe and accept thy promise to forgive and cleanse. We rejoice and thank thee for thy sufficient grace and satisfying pardon, which we now receive, according to the promise of our Saviour, Jesus Christ. Amen.

HYMNS

JESUS, LOVER OF MY SOUL

1 Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last!

2 Other refuge have I none;
Hangs my helpless soul on thee:
Leave, ah, leave me not alone,
Still support and comfort me:
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing!

3 Thou, O Christ, art all I want;
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness:
False and full of sin I am,
Thou art full of truth and grace.

4 Plenteous grace with thee is found,
Grace to cover all my sin:
Let the healing streams abound;
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee:
Spring thou up within my heart,
Rise to all eternity.

—CHARLES WESLEY.

JUST AS I AM

1 Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come!

2 Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come!

3 Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!

4 Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!

5 Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

6 Just as I am—thy love unknown
Hath broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!

—CHARLOTTE ELLIOTT.

MY FAITH LOOKS UP TO THEE

1 My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine:
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine.

2 May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be—
A living fire.

3 While life's dark maze I tread,
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

4 When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above—
A ransomed soul. —RAY PALMER.

LEAD, KINDLY LIGHT

1 Lead, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

2 I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

3 So long thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

—JOHN H. NEWMAN.

ROCK OF AGES

1 Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

2 Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save, and thou alone:
In my hand no price I bring;
Simply to thy cross I cling.

3 While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown
And behold thee on thy throne,
Rock of Ages, cleft for me,
Let me hide myself in thee.

—AUGUSTUS M. TOPLADY, alt.

WHAT A FRIEND

1 What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!

2 Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

3 Are we weak and heavy laden,
Cumbered with a load of care?—
Precious Saviour, still our refuge—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee,
Thou wilt find a solace there.

—JOSEPH SCRIVEN.

FOR ALL THE SAINTS

1 For all the saints, who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed.
Hallelujah!

2 Thou wast their rock, their fortress, and their might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true light. Hallelujah!

3 O may thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.
Hallelujah!

4 O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in thee, for all are thine.
Hallelujah!

5 And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong. Hallelujah!

6 The golden evening brightens in the west;
Soon, soon, to faithful warriors comes thy rest;
Sweet is the calm of Paradise the blest.
Hallelujah!

WILLIAM W. HOW.

THE STRIFE IS O'ER, THE BATTLE DONE

1 The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun. Hallelujah!

2 The powers of death have done their worst,
But Christ their legions hath dispersed;
Let shout of holy joy outburst. Hallelujah!

3 The three sad days are quickly sped,
He rises glorious from the dead;
All glory to our risen Head! Hallelujah!

4 He closed the yawning gates of hell,
The bars from heaven's high portals fell;
Let hymns of praise His triumphs tell.
Hallelujah!

5 Lord, by the stripes which wounded Thee,
From death's dread sting Thy servants free,
That we may live and sing to Thee.
Hallelujah! Amen.

ABIDE WITH ME

1 Abide with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me!

3 I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who, like thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me!

4 I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? where, grave, thy victory?
I triumph still, if thou abide with me.

5 Hold thou thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

—Henry F. Lyte.

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